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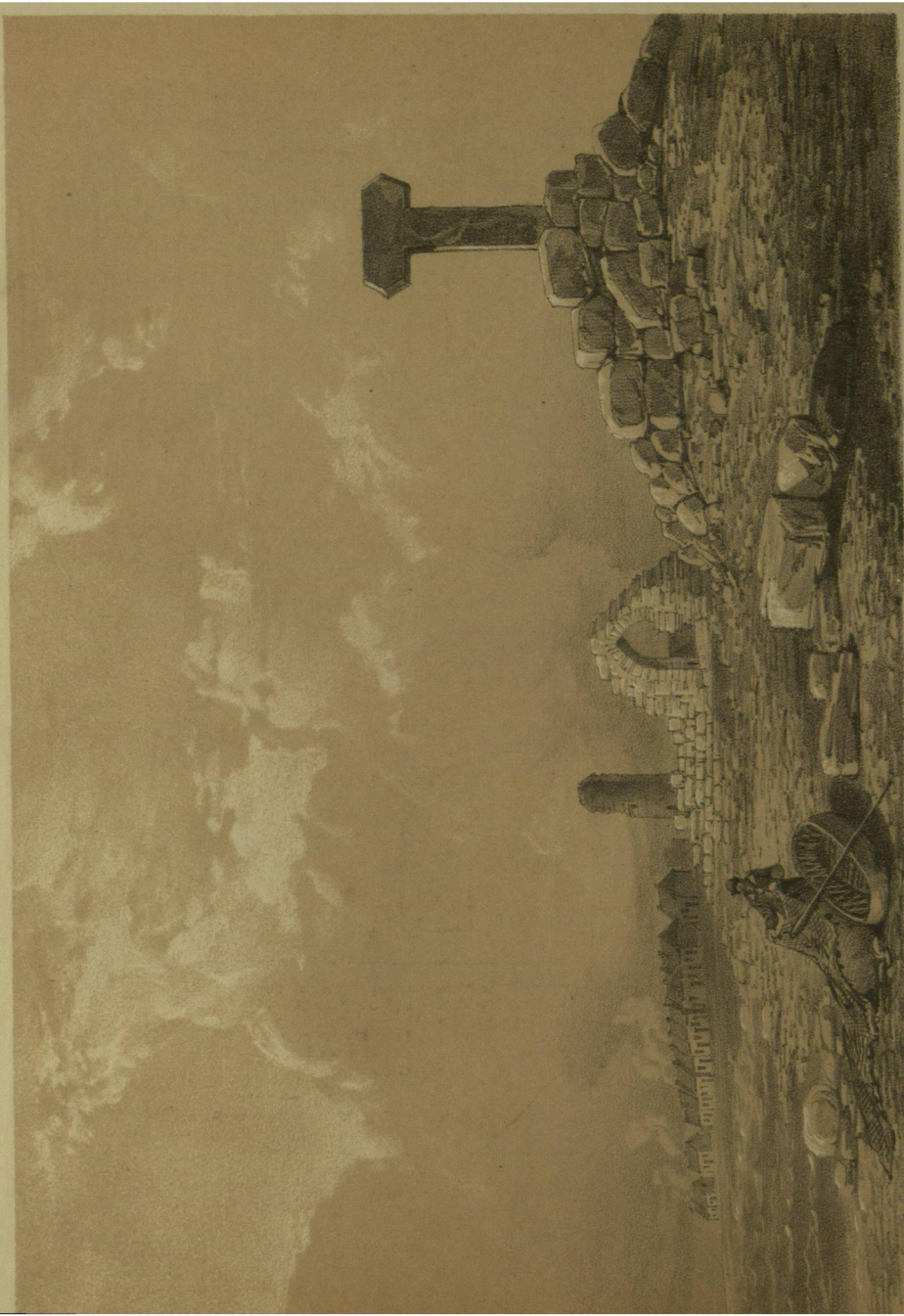
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TORREY ISLAND, III.



ROUND TOWER.

ABBEY.

CROSS.

Lith. by J. M. Beck.

# THE ISLAND OF TORY; ITS HISTORY AND ANTIQUITIES,

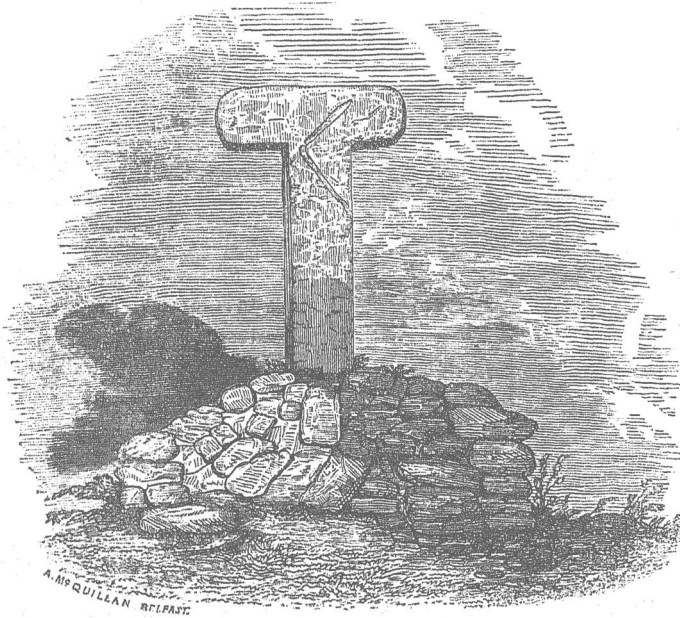
By EDMUND GETTY, M.R.I.A.

## PART III.

### ECCLESIASTICAL PERIOD.

"By thee we might correct, erroneous oft,  
The clock of history, facts and events  
Timing more punctual, unrecorded facts  
Recovering, and misstated setting right."

WEST TOWN is quite a quarry of remains of religious edifices; but, with the exception of the Round Tower and eastern archway of the Abbey enclosure, called Rath Finain, they are nothing more than



ruins. A Cross is marked on the Ordnance map between East town and West town; this no longer exists: a fragment of slate, however, has been set up, a short distance from the Abbey, a memorial, perhaps, of the more elaborate work: <sup>a</sup>—still nearer, is one of rude form, as shown on the accompanying wood cut. It is monolithical, of the following dimensions, full height 6 feet;—breadth of shaft, 2 feet 2 inches;—across the arms, 3 feet 8 inches; and formed of mica slate five inches and a quarter

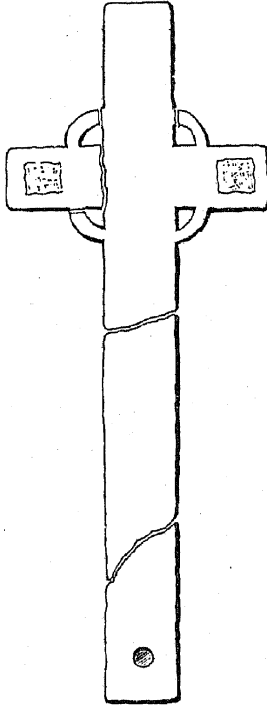
in thickness, of very durable texture, having withstood the effects of time much better than many similar works here, of

<sup>a</sup> See plan of West Town in the sheet of Illustrations.

which fragments only remain. The base is little more regular than a cairn of stones. A curious tradition, respecting two marks across its front, is prevalent amongst the inhabitants, who believe they were caused by an iconoclast, who had permission to attempt the destruction of the cross; but was limited to two cuts of his sabre. The confidence of the people in the capability of endurance possessed by this holy emblem was fully warranted by the result; and it retains these proofs of the vain attempt at its destruction.<sup>b</sup>

A cross belonging to Tory now lies supine in the burial ground, at Cross-roads or Falcarragh, having been removed from the island to the opposite coast since the date of the Ordnance Survey. It is composed of a kind of slate with veins of white quartz, and was originally of one piece; but has been fractured in several places. Its extreme length is twenty feet six inches;—its width, from arm to arm, seven feet five inches, and its thickness five inches. It bears no traces of sculpture, with the exception of that shown on the arms, which is very indistinct, the whole being much defaced by the effects of weather and bad usage.<sup>c</sup>

In the cemetery of Rath Finain there was observed what was evidently a portion of a



cross.<sup>d</sup> It is a small segment of a circle, but perfect in itself; the material, a thin mica slate, ornamented with a pattern of curved lines; not the interwoven serpents so often seen on Irish works. It was not considered judicious to disturb the cairn in which it lay for the purpose of its removal. The circular head of the cross just described may, at one time, have been ornamented in this manner.

On the same heap of stones a rectangular block was observed two feet four inches by eight inches, and seven inches on the sides, having a groove five inches long in the centre; evidently the base of another cross. Between the Abbey and a Chapel, (yet to be described,) but nearer the sea there is another grooved stone, also the base of a cross.<sup>e</sup>

<sup>b</sup> When seen by a spectator looking from this cross through the abbey arch the tower bears by compass due east and west.

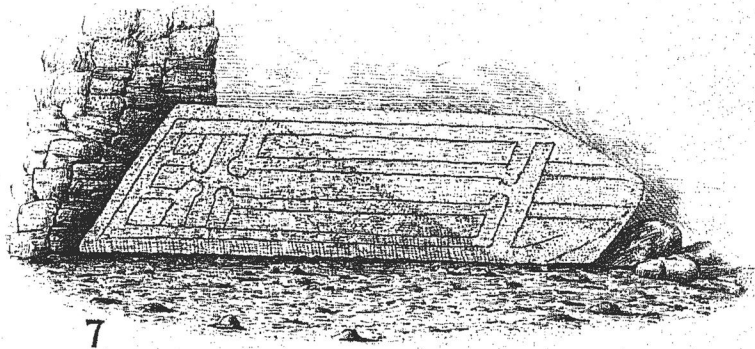
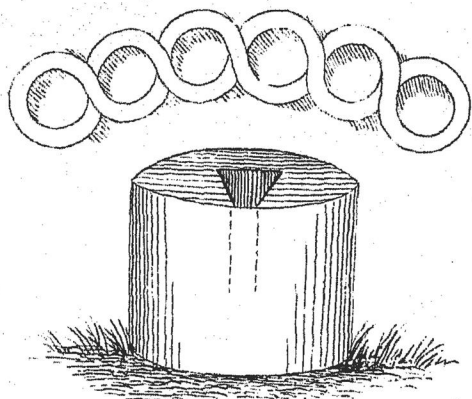
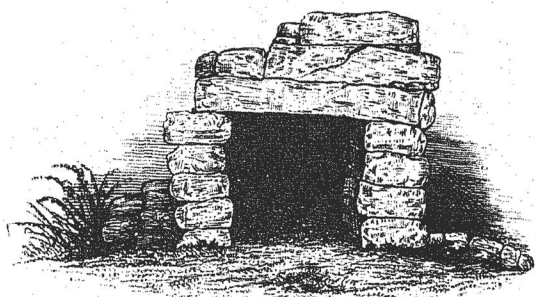
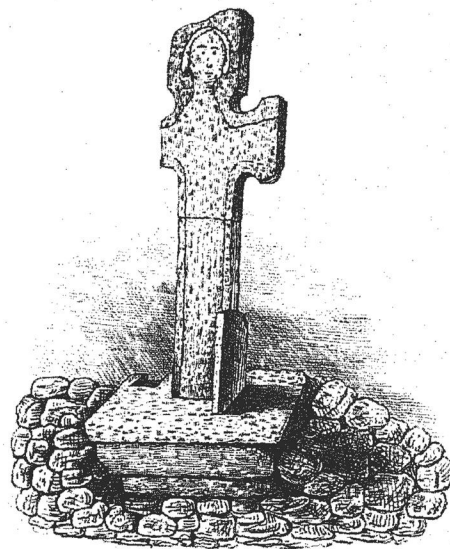
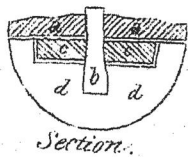
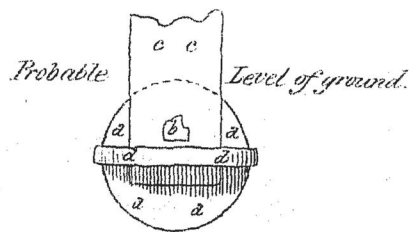
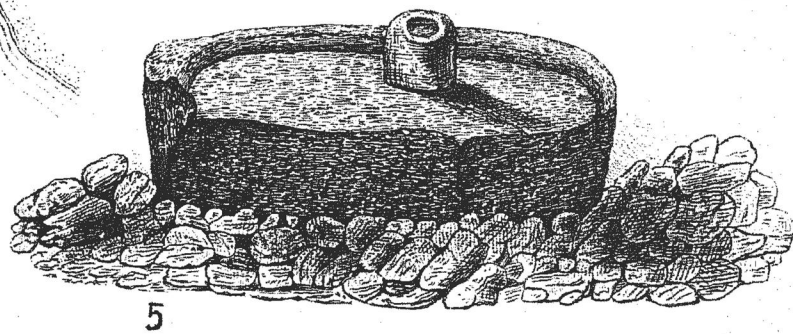
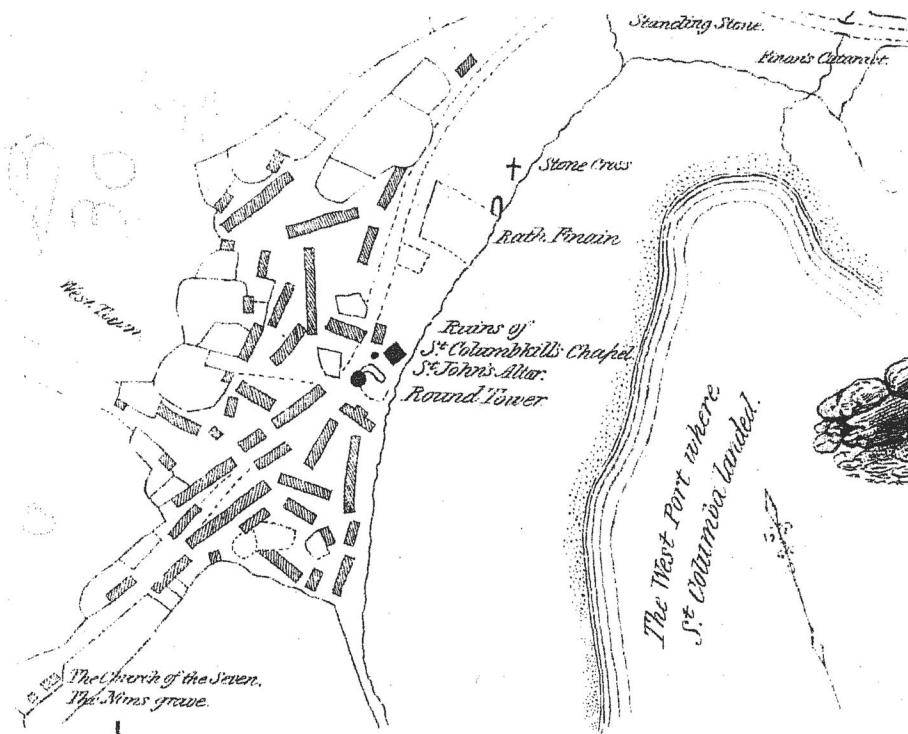
<sup>c</sup> The hole shown near the foot of the cross was used in the "fixture," by which it was supported in a rather ingenious manner, as explained by the sketch in the plate of illustrations. (No. 2.)

<sup>d</sup> *a. a.* represents a circular stone set on its edge, very like, if not really, a mill-stone or quern. *b.* is a long shaped stone about six inches in diameter, passing through a hole in the centre of *a. a.* and through *c. c.*, the

stem of the cross, and resting on the upper surface of *d. d.*, a stone apparently formed into its present shape by cutting a mill-stone (similar to *a. a.*) in two. In another part of this paper some observations will be made on the use of mill-stones in ancient works in this country. By calculations made of its size there seems little doubt that this cross had, at one time, been ornamented by thin portions veneered on, such as described in the succeeding paragraph.

<sup>e</sup> See sheet of Illustrations, No. 4.

<sup>f</sup> See sheet of Illustrations, No. 4.



An upright fragment of slate, said to be a portion of another large cross, which was shattered during a gale of wind and irruption of the sea, is now wedged fast by a rolled stone into the singularly shaped groove of this base. The restoration attempted here, as well, perhaps, as in the first case mentioned, is with the view of making a place for holding stations: it is, therefore, difficult to know whether the part remaining belongs to the original cross.

Including Saint Columba's cross,<sup>f</sup> (afterwards described,) three perfect works of this kind remain connected with the early ecclesiastical history of Tory; and there are, besides, traces of at least three others as mentioned above.

In making the tour of the Island the first building observed is Rath Finain, or the Abbey enclosure, of which a single arch, at the east end, only remained to mark the site of an edifice once of considerable extent. It is shewn in the lithographic drawing, Number 3, and, as it appeared surrounded by crosses and ruins of other ecclesiastical buildings, might have elicited the eloquence of Dr. Johnson, had his pilgrimage extended to this earlier foundation of the saint.<sup>g</sup>

Dr. Petrie, an authority always to be respected, speaks of it as founded by Saint Columbkille in the sixth century; his reference applies better, perhaps, to a building in close proximity to the Round Tower; for the first mentioned seems rather to be the site of the Abbey, founded, according to the Four Masters, by Saint Ernan, in the seventh century. On each side, as he passes through the archway, the visitor observes curious recesses formed in the thickness of the wall; and a similar recess is afterwards remarked, nearly, but not quite, opposite, which is probably the remains of another archway. As giving a good example of the general character of the construction of this ancient building it is figured in the accompanying sheet of illustrations. (No. 3.)

The islanders have established their burial ground within the precincts of the Abbey; this by limiting the researches of a stranger, renders it difficult to trace its original outline. There is a raised part or platform, not exactly in a line with the archway, but rather situated diagonally, the original intention of which is not easily determined; being too large for the place of the altar of a small church, though undoubtedly forming a part of the original design. It is to be regretted there is no good ground-plan of this interesting church. Every thing tends to connect this place with St. Finan: even his own designation of Finan Ratha may have a reference to this enclosure. The space measures, according to a late survey, 26 perches; so that it cannot all represent the site of the Abbey. It may be that the raised part, just described, gives the true dimensions of the ancient building, and that the archway shown in the drawing, with its recesses, was only the entrance to the Rath or enclosure surrounding the edifice; and the second arch, of which traces are still observed, may have been the great door into the Abbey.

The part last described is now used for holding "stations"; and a rude heap of stones has been formed on it, appropriated to this object.

<sup>f</sup> See sheet of Illustrations, No. 6.

<sup>g</sup> In the sheet of Illustrations a map of West Town is

given (No. 1,) to show the relative positions of the antiquities described.

As the visitor proceeds towards the Tower, he reaches the remains of a building, where, in fine weather, the priest, during his stay on the island, performs mass. The altar, indeed, is rude, but still he (as is often the case in this country,) feels surprised that the inhabitants treat, with so little apparent respect, a place associated with their most important religious observances.—They are at the same time, very sensitive with regard to the interference of strangers.—This chapel is of small dimensions. Some of the people reported that it contains two burial vaults; this they afterwards qualified by describing the places alluded to as “large graves built of stone.” A man, found drowned, is said to have been buried in one of them which they pointed out; this is unusual, as bodies cast on shore are generally interred in some part of the island not connected with religious edifices. This grave is covered by a flat stone or flag, sculptured on both sides, which is broken across; but the fragments measure five feet eight inches long, and one foot nine inches in breadth. This had evidently been prepared originally to stand on end, and about one foot of it had been sunk in the earth. Fragments of a stone of similar size and design, were observed on the south side of the ruin. The rubbings taken from these stones show indistinctly a vermiculated pattern on both sides, not uncommon in ancient Irish churches.

On the north side of this chapel, and immediately in a line with the Tower, there is a somewhat rectangular cairn or heap of stones apparently erected for some religious purpose—the inhabitants designate it the altar of St. John the Baptist. At the extremity, farthest from the Tower, a stone trough is placed, the original use of which is unknown, having within it a hollow vessel capable of containing about a quart of water; the sketch in the plate of illustrations (No. 5.) gives an accurate idea of these vessels; the larger is four feet nine inches in length, and six inches in depth; in breadth two feet, and one in height; the material from which it was formed is a hard sandstone; it does not seem to be now applied to any purpose. One man stated that water poured into the smaller vessel was considered ‘holy’ and was used by the people in the priest’s absence: this vessel is seven inches high, and two feet and an inch in circumference; it is also of sandstone, but does not seem to have any necessary connexion with the other: its true place, perhaps, was in one of the recesses already described at the entrance to the Abbey. On one side of the cairn or heap of stones just mentioned, there is a rude stone rather larger than the trough, slightly hollowed, and having a socket cut in one side apparently to receive the foot of a cross: from the position in which this lay it could not be examined accurately without removing part of the stones, which was not considered judicious. This is made of the same material, and, perhaps, formed a stand or tray for the first mentioned vessel, so planned that the cross stood above the side of the latter.

At the end of John the Baptist’s altar, a rude, but very curious, cross is observed, having a human figure sculptured on the side towards the tower. It seems to remain on its original site, and the flat altar-like step shown in the drawing is next that building.<sup>b</sup> Although broken across the shaft, all the

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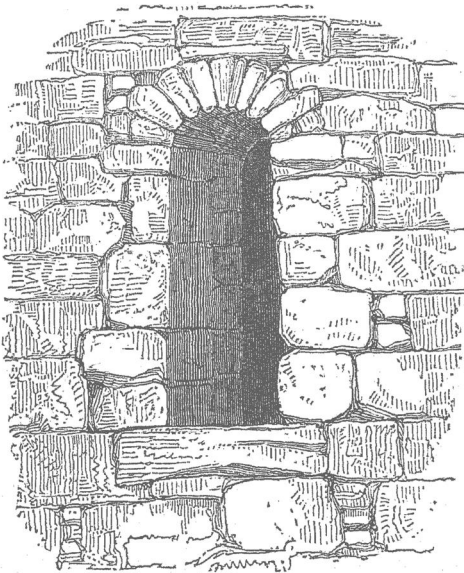
<sup>b</sup> See sheet of Illustrations, No. 6.

parts are easily restored for the purposes of an artist. The figure probably represents Saint Columba, or Saint Ernan: it is difficult to determine whether the intention was to represent the head as covered with a hood or cowl, or to exhibit the ancient Irish tonsure from ear to ear.<sup>1</sup>

The people of Tory assert that every building on the island has a *mill-stone* in the foundation; and they anxiously point out, in confirmation, a hollow under the base of this cross where they affirm that one can be discovered.\* This receives some degree of corroboration from what has been already stated respecting the large cross taken from Tory, and now at Falcarragh; and it may be added that in excavating within the Round Tower a quern was discovered at a considerable depth.

The next building in order is the Round Tower, the erection of which is by some attributed to Saint Columba.

It is of small dimensions and built rather rudely of boulders of red granite cemented by lime manufactured from shells. The height is about 51 feet—the outer circumference measures 51 feet 6 inches—the diameter is 17 feet 2 inches. The door is 8 feet 6 inches from the first offset of the base outside, and bears by compass south-west. It is arched with narrow flat stones, the key-stone being rather wedge-shaped. It gives an admirable example of the extraordinary fidelity of Dr. Petrie's drawing; every stone and every line being correctly given.<sup>1</sup> The peculiar character of the granite blocks, in other parts of the Tower, is shown with equal accuracy. The door is five feet six inches high, one foot nine inches wide, and, measured a-



cross the lintel, gives, for the thickness of the wall, four feet three inches. On excavating the interior besides the quern the remains of a brazen vessel, and fragments of an urn were found.

The dome-shaped summit partly remains, as shown in the drawing, and enables the visitor to understand the original construction, which is curious; for the section made by its partial dilapidation discovers a second dome consider-

<sup>1</sup> See sheet of Illustrations, No. 6.

\*The tradition respecting the use of mill-stones in ancient works is curious, if correct, they were probably so placed with some superstitious object. An old man, Neill Loughery, who had resided at Belfast all his life, stated that he was one of the men first employed, about 1786, to remove the old Ford from which Belfast derives

its name; after raising a great quantity of stones and timber he took up a large quern which he used as a hearth-stone in the small house where he resided for a great number of years.

<sup>1</sup> Transactions of Royal Irish Academy, vol. 20.

By the kind permission of Messrs. Hodges and Smith, we embellish our text with the original wood cut.

ably lower down. This, which may, perhaps, be considered a stone floor, such as seen in some ancient buildings, separated an upper apartment of considerable height which was, perhaps, intended for purposes of special security, or only to contain a bell. If the former was the object, it may have been thus planned with the intention that a person, looking up from below, should suppose he saw to the top, when in reality his view only reached this lower dome. It is not possible to ascertain what means of access was provided, but it must have been either by an aperture through the floor, or by a difficult ascent from one window to another.<sup>m</sup>

A man was induced by the writer to climb up and examine this upper chamber: he reached to about six feet above the lower arch, and stated he could see two offsets for floors upwards, and three downwards; five in all. According to this, the arch mentioned may be the only one remaining of six stone floors; but the writer was inclined to believe that any other floors had been of wood.

Several of the inhabitants confidently state that a bell remained in this tower until a comparatively recent period, when it fell down, and was sold to a travelling tinker. The statements, however, are rather vague, particularly as to the period; Dr. Petrie, however, as well as Dr. O'Donovan, seem satisfied that the bell was removed as mentioned above. It is not improbable it was concealed by the floor described until a portion of the side of the upper part of the tower was shivered by lightning, or fell from decay. If discovered, an article of this kind became, of course, an object of cupidity to the poor islanders.

At the east side of the Tower a flag of red granite is found, bearing some resemblance to the cover of a sarcophagus; its lower side is plain, but the upper has a well defined cross sculptured on the surface. This stone is four feet six inches long, one foot six inches broad, and five inches thick. As shown in the illustration sheet, (No. 7,) it seems intended either to stand upright in the earth against some building, or, if originally placed horizontally, the rudely finished part was inserted into a wall, for the purpose of retaining the flag in its place. It is to be regretted that nearly all the antiquities on the island, that are moveable, have been displaced either by the people themselves, in forming places for holding "stations," or by the ravages of the sea when it broke over the cliffs and destroyed or injured the little that time had spared.<sup>n</sup>

A very ancient building is still traceable on ascending a slight eminence after passing the Round Tower. This is named Murrisher—"the church of the seven," and is just outside of West Town, overlooking the sea. The end only remains a few feet above the surface, and the whole is built on a kind of platform. It is very small, being only ten feet by nine;—in this respect it resembles the ancient stone-roofed chapels sometimes observed in this country, such as St. Molaise's house at Deve-

<sup>m</sup> The following extract from Dr. Whitaker's History of Craven, (page 114,) refers to an apartment in the church of Long Preston, and may illustrate the present subject.—"Within the Steeple, and at a considerable distance above the ground, is a strong vaulted chamber,

about six feet by four, to which it is difficult to assign any use, unless it were intended to preserve the plate or vestments of church from thieves or fire."

<sup>n</sup> See Appendix.

<sup>o</sup> Correctly *Mor Sheishear* literally "*big six.*"

nish, in Lough Erne. Where the side wall joins the end it does not meet it at right angles; but is slightly curved, at least this is the impression received from examining the few stones that remain. On the north side is the entrance and remains of a narrow door-way, consisting of a few broad stones only—some rude steps can be traced leading to it. There is no reference to this building in the Irish records, from which it can be determined why it originally received a name derived from the Irish ordinal number seven.<sup>p</sup> The tradition of the inhabitants is that a boat was driven on shore in a bay<sup>q</sup> which still retains the name Murrisher, having seven dead bodies on board, six men and a woman—"They were Hollanders;" said a man who spoke a few words of English—"they were buried in this ancient church, but on three successive mornings the woman's body was thrown to the surface, and was finally buried in a spot near the church now distinguished by a heap of stones:—here it was satisfied to rest." The inference is that the female being a nun, her body could not rest in peace beside her male companions. Earth, taken from a hole resembling a well on the side of this grave, is supposed to possess great efficacy in keeping away rats, preventing fever, assuring vessels against loss, and the passengers against sea sickness.

This small building may have been the tomb of seven persons, of remarkable sanctity, and if so, the granite flag, before described, may originally have closed its entrance; all this, however, is only conjecture, in the absence of record or tradition.

Having thus endeavoured to give a view of the Ecclesiastical remains, it may not be uninteresting to inquire how far ancient books or manuscripts contain any records concerning them.

It is generally understood that Saint Columba, influenced, most probably, by a desire of securing a safe and calm retreat in his own part of Ireland, first introduced Christianity into this remote island of the ocean.

Colgan, in the *Trias Thaumaturga*, introduces what he denominates "the fifth life of the holy Co-

<sup>p</sup> The church of the Seven.

It is difficult to imagine how this small building received its name; for the tradition of the people is evidently an attempt to account for a circumstance of which the true reason was lost. Mr. Windele, of Cork, whose zeal, as an Irish antiquary, is generally acknowledged, furnishes the following note:—"In the romance of the death of the children of Turan, one of the "Three tragic tales of Ireland"—Balor Beinnach, the hero of *Torinis*, cuts a prominent figure. The tale is founded on the effort made by the Tuatha de Danians to shake off the tyrannical yoke of Balor and the Fomarigs, who in this tale, are called Lochlinachs, [or Scandinavians]. The *Mor Shesher*, or Seven wives of the Seven Fomarig leaders, are also mentioned in it. These ladies must, I presume, although pagans, have some legendary connection with the Mor Shesher church which I perceive marked on the Ordnance Map."

Dr. Reeves has kindly furnished the following list of Sets of Seven Saints invoked together, principally connected with Donegall.

S.S. Septem Monachos Ægyptios, qui jacent in Disert, Vlihdinoco, &c. [Dr. Petrie, *Round Towers*, p. 135.]  
S.S. Septem Peregrinos de Imleach-Mor invoco.—

[Ditto. In the martyrology of Donegall, &c.]

Seven sons of Ednius of Maigh.—[Cal. O'Clery, 22d May.]

Seven daughters of Fergus, of Tech-ingen-Ferghasa.—

[Ditto, 24 May.]

Seven Bishops in Tigh-na-Comairce in Tiroconail near

Loch Feabhail.—[Ditto, 28 May.]

Seven Bishops in Tamhnach-buadh.—[Ditto, 21 July.]

Seven Bishops of Aolmogh in Domhnach-Mor.—[Ditto, 23d August.]

Seven holy virgins of the Terman of Ardmach.—[Ditto, 8 October.]

Seven sons of Steallan, of Rath-mic Steallain in Arg-hal.—[Ditto, 27 October.]

Seven sons of Aodh of Echdruim (Aughrim).—[Ditto, 20 December.]

Seven sons of Dacitil, of Inis-uachtair.—[Ditto, 22d December.]

Seven brothers martyrs.—[Feilire of Angus, 10 July.]

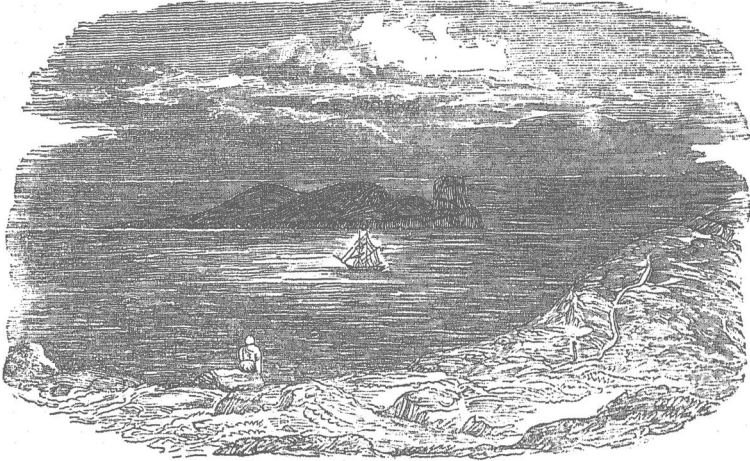
Seven Bishops of Druim-airbhealaigh.—[Cal. O'Clery, 15 January.]

Seven Bishops of Cluain-eua.—[Ditto, 3d October.]

Seven Bishops of Cill-tidil.—[Ditto, 1st November.]

<sup>q</sup> See map.

lumba, briefly extracted from the one that Magnus O'Donnell, chief of Tirconnell, wrote out from the original volume in Irish :—translated into Latin and divided into three books.” From this work it may be interesting to extract the account of the dedication of this island. “This servant of Christ,” says the legend, “departed thence, [Gartan,] into the part of the country commonly designated *Tuatha*, (the territories,) in the northern plain on the sea coast of Tirconnell. Being there admonished by an angel of the Lord to cross into Tory, an island in the open sea of those parts, stretching northward from the mainland; and, having consecrated it, to erect a magnificent church; he proceeded towards it accompanied by several other holy men. On reaching, however, Belach-an-adhraidh, “the way of adoration,”—a high precipitous hill that lay in his course, whence Tory is ob-



scurely visible in the distance,—there arose dissension amongst these holy men, with respect to the individual who should consecrate the island, and thereby acquire a right to it for the future :—each renouncing, from humility and a love of poverty, the office of consecrator and right of territory. After discussing the question in its several bearings, they all assented to the opinion of Columba, that such a difference was best settled by lot; and they determined on his recommendation to throw their staves in the direction of the island, with the understanding that he, whose staff reached it nearest, should perform the office of consecration, and acquire authority over Tory. Each threw his staff, but that of Columbkille, at the moment of issuing from his hand, assumed the form of a dart or missile, and was born to the island by supernatural agency. The saint immediately called before him Ali-dus, the son of Bædain, toparch of the island, who refused to permit its consecration, or the erection

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† See Colgan, Lib. 1. cap. 73, Tri. Th. page 401. col. 1.

of any building. He then requested him, at least, to grant as much land as his outspread cloak would cover. Alidus readily assented, conceiving the loss very trivial; but he had soon reason to change his opinion, for the saint's cloak, when spread upon the ground, dilated and stretched so much, by its divine energy, as to include, within its border, the entire island. Alidus was roused to frenzy by this circumstance, and incited or hunted upon the holy man a savage, ferocious dog, unchained for the purpose, which the latter immediately destroyed by making the sign of the cross. The religious feelings of Alidus were awakened by this second miracle,—he threw himself at the saint's feet, asked pardon, and resigned to him the entire island. No further opposition being made, the blessed father consecrated Tory, and built a magnificent church, which he placed under the control of Ernanus, \* one of his disciples, surnamed, from this circumstance, *Torracensis*. Amongst other things, the saint commanded that no dog should ever again be introduced into the island.<sup>†</sup>

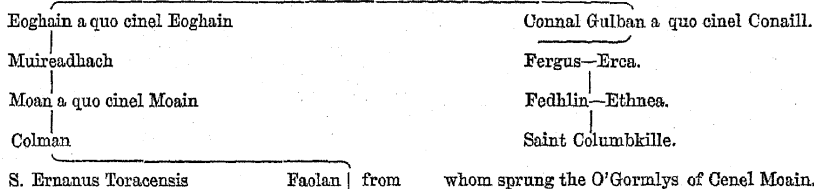
\* *Ernanus*. "The Genealogies of the Saints," gives the descent of this Saint Ernanus in these words. *Ernanus of Torry, son of Colman, son of Muredacius, son of Engenius, son of Niall Naogiallach*, from which it may be supposed that this is the Saint Ernanus whom Marianus Gorm, M. Tamlacht, and the Martyrology of Donegall, call the son of Coemanus, and set down to be worshipped on the 11th January; and that by an error of those writers, the son of Coemanus is put for the son of Colmanus. If, however, such an error seems not admissible, it must be some one of the saints of the same name (whether Ernanis, or, which is the same, Erninis,) who, according to the martyrology cited, are worshipped 28 February, 12 April, 12 May, 1st July, 17th August, and 23 December, on which days no circumstance of place, parent, or time, is added, by which it can be determined

who were the Ernani, of whom notice is taken on those days.

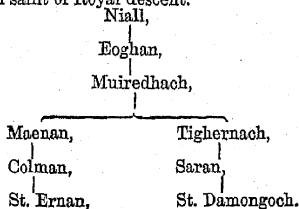
In O'Clery's Irish Calendar, sometimes called the Martyrology of Donegall, there is a notice of the 17th August: "Ernan of Torrach, of the race of Eoghan, son of Niall, that is, of the Cinel-Eoghain." (Note by Dr. Reeves.)

Saint Ernanus, the son of Colman, abbot of Torry, in Ulster, flourished about the year 651. (Colgan act S.S., page 17, b.) He is mentioned amongst the Irish abbots and bishops, to whom, according to Bede, Clerus Romanus addressed a letter, which Ussher inserted in his Sylloge. In an old Irish life of Saint Columbkille, he is mentioned as having founded Toraigh, and left a learned man of his people in it, namely, Torraine. His pedigree is as follows:

Niall of the Nine Hostages.



In the pedigree of Irish Saints in the book of Lecan, the pedigree is given as follows: Ernan of Torry, son of Colman, son of Maenan, son of Muiredhach, son of Eoghan, son of Niall of the Nine Hostages. The following is interesting as shewing the connexion between him and another Irish saint of Royal descent.



It appears on the same authority, that Saint Damongoch was also connected with the Island of Torry.

† Note by Dr. O'Donovan. "The story related by Manus O'Donnell about Alidus, the son of Baeden, setting his dog at Saint Columbkille on his first landing on Tory Island, is yet remembered, and the impression of the dog's foot is pointed out in a stone at the place. It is now believed that it was a man of the name of O'Dugan that granted the island to Saint Columbkille: the senior of that family, at the time of the Ordnance Survey, was the patriarch of the island."

Mr. John Doran, who accompanied Mr. Hyndman, (one of the party whose visit gave occasion to this paper,) was shown, by some of the inhabitants, the stone bearing the mark of the dog's paw.

"The people of Tory have a celebrated stone that the blessed man knelt on, resting his head with his face buried in his hands, when overcome with sleep after sermon; the impression left by the sacred hands is to be seen to this day, and it is believed that liquids poured in have a salutary influence on those grievously afflicted, particularly on women in labour." "

The following is another of the legends recorded by Colgan. "At a time when the Saint, in the port near which he had cast anchor, withdrew himself for the purpose of prayer, he observed that Finanus Ratha<sup>v</sup> his most illustrious disciple was much annoyed by thirst, and, as there was no supply of water at hand, by three strokes of his staff on the neighbouring rock, he caused a tri-form jet of limpid water to spring forth, which has continued to flow from that time. The disciple quenched his thirst, and invalids have continued to recover their health by drinking of it. The water flows in an unceasing cataract, and retains the name of the disciple, being called "Eas Finain" that is the cataract of Finanus." "

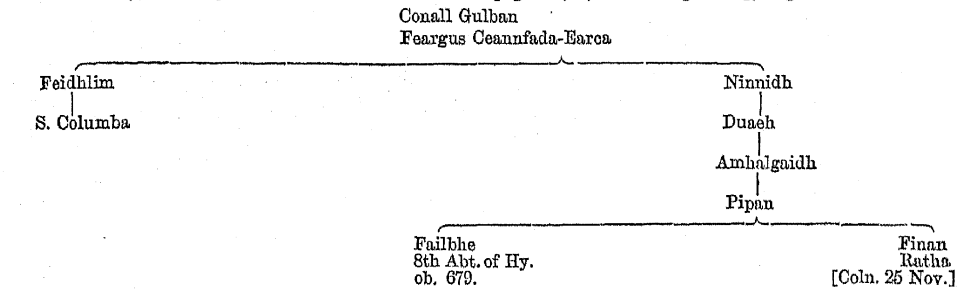
There is another legend also deserving a place amongst notices of this island,

"Mr. Doran was shown the stone said to bear the impress of the Saint's hands and knees.

<sup>v</sup>This was Saint Finanus son of Pipanus who, in the church of Rothensis, in the diocese of Rathbotensis, in Tyrconnell, as patron of the place is worshipped on the 25th November, (according to Marinus Gormanus at that

day.)—*Finanus*, inquit, *filius Pipani*, in *Ecclesia Rutheni in Tyrconnellia*.

Similar notices are found in Maguire and in the martyrology of Donegall at the same day—He was a relative of St. Columba himself, as is stated in 4, appendix, c. 3, page 481, a., where his genealogy is given as follows:—



o teampall ratha i cceenl Conaill

Finan mac Piopain.—[Marian Gorman 25 Nov.]

Finan mac Piopain o theampall ratha i cceenl Conaill 7 do ceneil Conaill Gulbain mic Neill do somh.—[Cal. O'Cler. 25 Nov.]

Finan, son of Pipan, Temple-ratha in Cinnel Conaill, and he was of the race of Conal Gulban, son of Niall.

\*Dr. O'Donovan, whose kindness in imparting freely any information he possesses is well known, has furnished the following notes:—

"*Eas Finain*, or Saint Finan's cataract, still remains, it is situate near the old church of *Rath Finain*. It issues from a rock on the coast; they call it now *Eas Peenan*. I was there during a storm in 1835, and got quite wet from the spray of the ocean."

"In the cemetery of *Rath Finain* there is a large cross now lying prostrate, which measures about sixteen feet

in length. It is said to have been cut from the solid rock, by Saint Columba, for his friend Saint Peenan."—In addition to Dr. O'Donovan's statement it may be mentioned that some of the inhabitants affirm that the place is still discernible on Muckish mountain from which it was taken. This is the cross now at Falcarragh on the mainland, and which the Rev. Dr. M'Gottigan, of Letterkenny, stated to have been removed from Tory; and it is probably "the great cross" referred to by Colgan.

which, like Iona, at one time, abounded in crosses; it has already been stated that three of them are still in existence and the bases or fragments of several others, found in the ruins, denote the anxious care with which this remote seat of religion had been adorned.

"The holy father Pope Gregory, when one day engaged in the celebration of the most sacred sacrifice of the mass, observed a wooden cross placed on the altar by the hands of angels. Some of the clergy in attendance endeavoured to raise and remove it to another place, but found the attempt impossible. They were all struck with astonishment; the pontiff, however, having approached, lifted up the cross, saying to the bystanders, 'this cross is not intended by God for me or any of you; but for a certain servant of the Almighty named Columba who resides at the extremity of the earth.' He therefore commanded certain of the clergy, whom he summoned, to prepare for a journey and to convey the gift, thus let down from heaven, to this ever-to-be-remembered servant of Christ at the Island of Hy. They set forward and at length approached the monastery of Hy, where Columba, on information of an angel, was aware of their approach, as well as of the cause of their journey. He said to his monks—"messengers are this evening approaching from his holiness Pope Gregory—venerable guests—be careful, therefore, that ample provision be made for their evening meal."—When they did arrive some time after, and nothing was forthcoming worthy to be placed before such guests except a cake of bread baked in the ashes, and a single cup of wine reserved for the mass, the Saint vexed at the circumstance, blessed these viands, when they were placed before him, in the name of Christ, and the Saviour assenting increased them so much that they became abundantly sufficient for the refreshment of the guests and the entire family. The Pope's messengers then placed the gift confided to their care in the hands of the holy man; it is the celebrated monument preserved in Tory, an island on the west of Ireland (of which mention has been often made already,) in memory of Columba, and commonly called the great cross."

The references to the erection of the church, and ecclesiastical buildings on Tory, in the Irish Annals are numerous, and indicate a considerable importance in this establishment; doubtless from its secluded and almost impregnable position.

These are here arranged according to their dates, so as to form a series of Annals for this island.

A.D., 612—"The devastation of Torrach by a marine fleet."

[Four Masters, R.H.S., iii. p. 192.] Formerly belonging to the jurisdiction of Tyrconnell, now Tory Island,—by the maritime fleet of Muradus. [Dr. O'Connor in Annals of Ulster, R.H.S., vol. 4. page 38.]

The same notice is thus given in Dr. O'Donovan's valuable edition of the same work.

The age of Christ 612. The second year of Suibhne Fintan of Oentrebh, [An-

trim] abbot of Beannchair, died, Connere [Connor] was burned. The devastation of Torach, by a marine fleet.

A.D., 616—"The burning of Donnan Ega, on the 15th Kalends of May, with 150 martyrs, and the slaughter of Torrach, and the burning of Connor."

[Annals of Ulster, R.H.S., iv, p. 40.]

A.D., 616—"Devastation of Donnan Ega on 15 Kal. May."

[Annals of Innisfallen.]

A.D., 616—Cover or roof of the church of Tory made by the people of Tyrconnell, after a predatory fleet had destroyed it sometime before."—This, says Dr. O'Connor, is the most ancient notice of this island extant.

[Dr. O'Connor, R.H.S., iv. p. 38.]

A.D., 616—"The re-erection of the church of Torrach by the Cinel Connail; it having been destroyed some time before."

[Four Masters, R.H.S., iii. p. 194.]

A.D., 617—"The burning of Donnan Ega on 15 kalends of May, with 150 martyrs; and the devastation of Torrach; and the burning of Connor."

[Tighernach, R.H.S., ii. p. 183.]

\* The first mentioned place is what is now called the island of Egg, in Scotland, of which Saint Donnan was the patron saint. He was killed on this occasion.

A.D., 617—"Devastation of Donnan Ega on 15 Kalen. May."

[Tighernach, R.H.S., ii. p. 183.]

616.—617.—To this year Isidorus wrote his chronicle. Bangor was burned in the same year, but the name of the devastator is unknown.

A.D., 621—"At this time the church of Tory was built."

[Tighernach, R.H.S., ii. p. 185.]

A.D., 640.—A letter is preserved by Bede, [Hist. Eccl. ii. 19.] written to the northern clergy of Ireland by the clergy of Rome, on the subject of the Paschal Controversy. Several names are in the superscription, and among them *Ernianus*, of whom Colgan says: "S. Hernanus the son of Colman, abbot of Torry, in Ulster, flourished in the same Ulster about the year 660, and died on the 16th May according to our Martyrology. [Acta Sanctorum, p. 17, col. 2.]

Lanigan thus mentions the same Ernianus. "Ernian was, in all probability, Ernan, abbot of Torey island who flour-

ished at this period. He is called the son of Colman, and must not be confounded with Ernen or Erneueus, son of Crescen, of whom Adamnan says,—[Vit. S. C. I. i. c. 3.]—that he was famous and very well known throughout all the churches of Ireland, for his skill in holy scripture and his miracles. For this Ernen, besides having been a southern, died, as will be seen hereafter, in 635; and accordingly some years before, the Irish clergy &c., wrote to Rome. Ernian of the letter was different, also, from Ernene or Ferreobus, who was buried at Druiim-Tomma, and who, according to every appearance, was not a priest. Ussher seems to have confounded together these three Erneues or Ernans. (Compare page 968 with Ind. Chronad, ad. a. 635.) Colgan has taken care to distinguish Ernan of Tory island from the one of Druiim-Tomma. Of the latter he treats particularly at 1st January, the day to which he assigns his death, while he observes elsewhere, [Tr. Th. p. 451, col. i. n. 70.] that Ernan of Tory island seems to be the Ernan whose memory was revered on the 11th January. [Eccl. Hist. vol. ii. p. 414.]

A.D., 650—Colgan, [Acts of the Saints,] says, "Saint Hernanus, son of Colman, abbot of Torry, flourished about the year 650."

A.D., 732—"Dungall, son of Belbach, violated Torrach, when he forced Brudeus from it; and on the same occasion invaded the island of Cuilren-rigi."

[Annals of Ulster, R.H.S., iv. p. 82.]

A.D., 733—Same notice.

[Tighernach.]

A.D., 733—Dungall, king of Scotland, sailed on an expedition to Torry. (He died same year.)

[Annals of Tighernach, R.H.S., vol. 2, 238.]

A.D., 736—Dungall the Second, the son of Selbach, succeeded his uncle Muredus for

\* A.D., 781—The Annals of Innisfallen in the year 781, record a similar outrage on another foundation of Saint Columba, Iona. [R.H.S., vol. 2, page 24.]

seven years. He it was, who, according to Tighernach, made an expedition against Torry, in the year 733. At the year 736 it is said of him: "Ængus, the son of Fergus, king of the Picts, wasted Dalriada, took possession of Down, and burned Cree; he bound in chains the two sons of Selvachus, Dungall, and Feradach; and shortly after Brudeus, the son of Ængus, son of Fergus, died.

[Dr. O'Connor, R.H.S., vol. 1. page 140, xxii.]

A.D., 735—Angus, son of Fergus, king of the Picts, laid waste the territories of Dalriada, and took Durrad, (arces,) and burned Crieach, (regiones,) and bound in chains the two sons of Selbach, Dongal, and Feradach.

[Annals of Ulster, R.H.S., iv. p. 85.]

In the appendix to the Ulster Inquisitions, No. 5, in county Donegall, there is a reference to Torro, which gives what may be considered an accurate notice of its state in the reign of James the First. It was taken at Lifford, 12th September, 1609, 7th James, "before the Right Honorable Sir Arthur Chichester, Knight, Lord Deputy-General of the realm of Ireland; Henri, Lord Archbishop of Armagh, Primate of all Ireland; George, Lord Bishop of Derry, Clogher, and Raphoe; Sir Thomas Ridgeway, Knight, Vice-treasurer and Treasurer at War in said realm; Sir Humphry Winche, Knight Chief Justice of his Highness' chief place in said realm of Ireland; Sir John Davies, Knight, his Majestie's Attorney-General for the said realm of Ireland; and William Parsons Esqre, Surveyor of his possessions in said realme of Ireland, commissioners assigned and lawfully authorised by virtue of his Majestie's commission, &c. The jurors being duly sworn say, that in the Barony of Kilmaecrennan is the island of *Torro*, containing two quarters of Termone land, (whereof O'Rohertye is both Herenagh and Corbe,) paying thereout to the said Bishop of Raphoe, seven shillings, Irish, per annum, and also for every balliboe inhabited, forty tercian madders of malt, and thirty yards of bracken-cloth of their own making, so thin as being laid upon the ground the grass might appear through the same; and that the said O'Rohertie being dead, the bishop is to institute one of his sept in that place; and they also say, that in the parish of Torra is both a parson and vicar, and that the said vicar hath free grant of glebe, and payeth to the bishop two shillings proxies; but for the proxies paid to the parson the said jurors refer themselves to the bishop's register, and further they say that the tythes of this parish are paid in kind, or a third part to the parson, one-third part to the vicar, and the bishop's third part to the herenagh; out of which third part the said herenagh payeth to the said bishop six shillings and eight-pence, pencion; and the parson, vicar, and herenach, are to bear the charge of repairing and maintaining the parish church as before."

A.D., 736—Ængus, son of Fergus, King of the Picts, wasted the territories of Dalriada, and took Durrad, (a hill-fort near the Crinan Canal,) and drove away prey, and bound in chains the two sons of Selbach.

[Tighernagh, R.H.S., ii. p.]

A.D., 1002—Maolcolaimm O'Branain Arineach of Torry, died.

[Annals of Four Masters, Connellan's Edition, page 30.]

A.D., 1041—Soerghasus, prælector et præpositus of Torry, died.

Dr. O'Donovan gives this entry thus

1041. Soerghasus, lector and Airchinneach, of Torach, died.

[Annals of Four Masters, R.H.S., vol. 3. page 92.]

In the tribes of Hy Fiachrach [Irish Arch. Soc. Pub.] the following reference is found to this O'Rohertie family, which is there mentioned several times: "There was another family of this name in Tirconnell, who built a castle on Tory island, off the north-west of Donegall, and another in Meath, where the name is still numerous."

About the year 1800 the following was the taxation of Tory: the church of Torragh 2 shillings; tenth 14½ pence.

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## APPENDIX.

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### A.

#### ST. COLUMBA'S SELECTION OF TORY.

The Rev. Robert King, in his admirable work, modestly designated a Primer of the Church History of Ireland, notices a vision of Saint Patrick, the tradition of which may have influenced St. Columba in his choice of sites for his establishments. "He is said to have seen first, all Ireland, as it were, on fire, and the flames reaching up to Heaven;" then, after a little while, "fiery mountains as it were, in all parts of the island, stretching towards the skies. Presently, after the lapse of a short interval, he saw in several places as if lamps lighting, and soon after, as the darkness grew thicker, small tapers, and at last a few coals reduced to ashes, but appearing still unextinguished, *although hidden*." The Saint was given to understand that by these appearances were represented the different states of Ireland, as it then was, and as it was to be in after ages; whereupon he burst into tears, and began repeating over and over the 7th, 8th & 9th verses, of the 77th Psalm, "*Will the Lord cast off for ever, &c.*" But the angel of God desired him to look to the north, and that he should see a change originating there; and ac-

cordingly he beheld in that quarter, first, a moderate sized light, arising and struggling long with the darkness, until at length it prevailed so as to illumine the whole island, and "grew brighter and stronger until it appeared to restore Ireland to its first fiery condition." The Saint, we are told, understood the blazing fire to represent the fervour of Christian faith and love, and zeal for religion manifested by the people of this island: the fiery mountains were the Saints eminent for the great works which they performed, and for their holy and virtuous lives: the waning away of the brightness was the decay of holiness: the darkness that covered the land set forth the spread of unbelief in it, and the subsequent pause, the interval of time succeeding. It is not improbable that a belief in this prophetic vision may have influenced the acts of this remarkable person; for it is not an easy matter to account for the erection of extensive buildings on an island affording such difficult access to other parts of the country.

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### B.

#### MANUSCRIPTS, LEGENDS, AND SURNAMES.

No manuscripts remain amongst the people of Tory; but some of the Dooghans or Dugans are said to be able to repeat many Celtic poems. Mr. Ogilby of Lisceen, informed the writer several years ago that his uncle, Mr. Alexander Ogilby, of Kilcatten, once visited Tory, when a priest, then resident there, presented him with a number of manuscripts he had collected on the island about fifty years previously. In 1845, Mr. Ogilby placed these in the hands of a very competent judge Mr. Eugene Curry of the Royal Irish Academy. One of them was merely selections from Keating, and none of them rare,—

Mr. Curry on being lately applied to sent the following note, dated 11 November, 1852:—"As well as I remember the M.S.S. shown me by my worthy friend, Mr. William Ogilby, were not of great value, but I cannot, at this distance of time, give an accurate opinion."

One of the Douchans, a carpenter at Dunfanaghy, was mentioned by several islanders as an established authority for Legends and Poems. When the party were leaving the island, they were accompanied to the beach by a large body of the people, several of them singing Irish songs.

Mr. Woodhouse, the proprietor of the island, has furnished the following list of his present tenants' names, which is preserved, as showing those of most common occurrence on the island:—

1. Patrick Dugan,
2. James Doochan, Senr.,
2. Edward Doochan, (Shane,)
3. Owen Dugan,
3. Shane Doochan, (Mackan,)
4. Roger Doochan,
5. Shane Doochan, Senr.,
5. Widow Grace Doochan,
6. Widow B. Doochan,
6. Pat Doochan, (Daniel,)
7. Owen Doochan, (Nelly,)
7. Edward Doochan, (Margt.,)
8. Widow W. Doochan,
8. William Doochan, (Roe,)
9. James Doogan, (Roe,)
9. John Duggan,
10. Owen Doochan, (Oge,)
10. Hugh Doochan,
11. Denis Doochan,
11. Edward Doochan, (Roe,)
12. Bryan Doochan, (Shane,)
12. John Dugan,
13. Widow Mage Doochan,
13. Bryan Doochan, (More,)
14. Owen and Teague Doochan,
14. Alexander Doochan,
15. Pat Curran,
15. Pat Rogers, Junr.,
16. Owen Diver,
16. Anthony Rogers,
17. Daniel Rogers,
17. Phelim Rogers,
18. Daniel Whoriskey,
19. Denis M'Ginley, Senr.,
19. John Whoriskey,
20. James M'Clafferty,
20. Michael Meenan,
21. Denis Diver, (late Pat Carrohy,)
22. James Diver, (Hugh,)
22. John Meenan,
23. Daniel Whoriskey, Junr.,
23. Bryan Curran,
24. Edward Diver,
24. Neal Heraghty,
25. Denis Diver, Senr.,
25. Owen Whoriskey,
26. Mary or Pat Diver,
26. Pat Rodgers, Senr.,
27. James Diver, (Sally,)
27. Owen M'Carroll,
28. James Herraghty,
29. Thomas Meenan,
30. Shane Diver,
30. Edward Herraghty,
31. Shane Diver, Junr.,
32. Denis Curran,
33. Owen Doochan, (King,)
33. William Doochan, (Oge,)
34. William Doochan, (Nelly,)
34. William Mackan, (or Anthony Rogers.)

## THE MARE'S EGG.

The late Rev. John Brown, formerly of Belfast, and afterwards incumbent of a church at Litchfield, related the following story:—

"The people of Tory, some years ago, had a superstitious objection to visit Ireland, and it was considered a disgrace to be banished to the mainland. On this account, even when they approached its coasts while fishing, or when returning from piloting vessels, which, before the erection of the light-house was a more frequent occupation than at present, they never went on shore.\* On one occasion a curragh with four young men, who had been engaged piloting, was driven into Sheephaven by stress of weather, and the men having drawn up their boat within Hornhead, lay down under it on the beach. Their curiosity got the better of their prejudice, and they agreed, after much deliberation, to venture to the summit of the headland at whose base they had taken refuge. From point to point they advanced through a country not less bleak than their own island, until they saw extended before them a goodly town, from whose houses the smoke arose, waving merrily in the strong western breeze. They paused, but again the demon curiosity tempted them to advance.—They are now within the town. It is a city compared with East Town or even West Town, with its ruins, its crosses, and its tower. Here too is a ruined church; but the dwellings are palaces to theirs, vegetation assumes the stature of the tree or shrub. There are shops:—they stand in fact in Dunfanaghy. The greatest object of attraction to these children of the Isle, is the apothecary's shop; the "Doctors,"—of late it has been called the Medical Hall. How did its little window beam with every hue of light,—red, blue, green,—to the delight of the visitors, who stood so long in admiration of the wonders before their eyes, as to attract the attention of the great man himself, who invited them to enter and examine, at leisure, the reptiles stuffed, and other curiosities of the place. One in particular took their fancy; it was a large, white delf jar, that stood on a shelf, oval in form and of a marble whiteness. The Doctor, who was a wag in his way, and nearly monopolized the wit of Dunfanaghy in those days, informed the Tory-men, in reply to their inquiries, that it was a *mare's egg*—A mare's egg! Now it so happened that in those days there were no horses on the island, and the practicability of introducing these useful quadrupeds, of which they had some traditionary knowledge, was often debated among the inhabitants. Here then was an opportunity not to be neglected, of signaling themselves as benefactors to the Tory race. The mare's egg was purchased at the moderate price of half-a-crown, which seemed nothing to men with pockets well lined with the produce of their piloting. They were advised to keep the egg warm and be careful not to injure its shell. One of the men in consequence of this caution stripped off his coat, in which he enfolded it, promising to keep it safe and sound, as well as warm until they reached the boat. As the party trudged along proud of their acquisition, they indulged in many speculations on the advantages they in particular, and the inhabitants in general, would derive from the introduction of the useful animal so long desiderated; and nothing occurred

\* The Revd. Caesar Ottway gives some interesting particulars of the conduct of a Boat's crew driven ashore near Ards. "They were seen putting some leaves and small branches of trees in their pocket to show on their return."

to mar their satisfaction till they commenced the descent towards their boat; but then the islander who carried the precious egg unhappily stumbled, and, losing his presence of mind, allowed this valuable article to escape from his grasp. As it rolled down the steep incline, bounding from one tuft of grass or heath to another, they followed its progress, not only with their eyes, but active limbs, until,—horror of horrors,—the egg was dashed to pieces against a jutting rock. An unfortunate hare had

her form to leeward of the rock, and being alarmed at this unusual invasion of her peaceful abode, sprung from her place of concealment and hurried away; a circumstance that only increased the regret of the Torrymen, who had thus ocular demonstration that their egg, had it reached its destination, would have fully redeemed the promises of the honest Galen from whom they had made the purchase.

## C.

## HERENAGH AND CORBE—MEDDARS—BRACKEN CLOTH.

Lenigan thus explains the office of Corbe or Herenagh:—

"It appears that in Ireland in early times, influential persons were chosen as a sort of church wardens, to be the managers and protectors of the church lands. But they, in process of time, began gradually to usurp, for the use of themselves and their families, the property so entrusted to them; part of which was known by the name of *Terron lands*, that is, church territories, free from all claims of secular lords. The stewards, or managers, here spoken of, were designated *Comorbans*, *Comorbas*, or, as more commonly called, Corbes and Erenachs. *Comorban* means *possessor* or *inheritor of the same patrimony*, or land, and it seems originally to have signified a successor, in an ecclesiastical dignity. Thus the *Comorban* of *St. Patrick* was the Archbishop of Armagh; the *Comorban* of Columbkille was the abbot of Iona, &c. The persons who seized on church lands in the way above noted, were afterwards called *Comorbans*. They were elected out of particular families, who kept the right to themselves, leaving the clergy only whatever was paid in the way of tithes and offerings. The Erenachs were an inferior class, held smaller farms, sometimes under the *Comorban*, and were more numerous. It was necessary for them, when elected, to be confirmed in their office by the bishop. The word Erenach seems to signify an Archdeacon.

The expression "*tercian meddar*," used in this part of the Ulster Inquisitions, refers evidently to some well-known measure, which was the third part in capacity of a larger vessel; and this we may conclude to be, as stated in the same Inquisition, equal, in the county of Donegall, to two English gallons. This would amount to nearly 27 gallons to each balliboe of land. It is a proof also, that barley was, at this period, the common crop of the inhabitants. We may also infer, from the expression used, that many of these vessels were made to contain a fixed quantity. The measurement of the large collection in the Belfast Museum exhibition did not give any satisfactory result as to uniformity of contents. Probably those found in bogs filled with adipocere were measures, and many have been originally filled with butter, as a rent or tribute, such as is represented as paid to the Fomorians. Mr. Bell of Dungannon, whose museum is rich in these vessels, says, in a letter to the writer: "The meathers found in bogs are of a peculiar shape, and are, all of them, similar in dimensions. They are equilateral, but have one handle only, projecting from one of the sides, although fashioned from a solid block of wood, like the common four-handed meather. They are

of a distinct and different shape, and are characterized by a lateral ogee curvature, which may, at an early period, have suggested that beautiful form now found in the manufactured porcelain of all nations. The meathers with four or eight handles are now only to be found in remote parts of the country, and in the possession of families where they have been carefully preserved. They are of various dimensions, some so small as to hold not more than the contents of a wine glass, whilst others are large enough to contain several gallons. They are made of alder or crab-tree, whereas the bog-meathers are made of another description of timber. The bog-meather when found, frequently contains adipocere.

I have no doubt that the meather of our peat bogs must have been that referred to in the old Inquisition; and, as two of these meathers are now in the collection at Belfast, the contents of one or forty may be readily ascertained."

Dr. Petrie, when applied to, gave the following notice on this subject, dated October 1852, which, like all his communications, deserves to be put on record.

"I have but little to communicate to you in answer to your question; probably, indeed, nothing with which you are not already acquainted. I am not aware that the meadars had, among the Irish, any fixed relative proportions, though I believe amongst the Scots and Scotch-Irish it was so; but their meadars were round and not four-sided as the Irish. This opinion is the result of a good deal of inquiry, and an examination of a great many scores of those curious ancient vessels. In short the sum of my knowledge on this subject is precisely concurrent with the conclusion of Harris, in his edition of Ware, vol 2, p. 223. Thus:—"I do not find that the ancient *Irish* or the *Britons*, had the use of any fixed or certain measure of capacity in a commercial sense; so that as far as I am informed, the terms, *Pint*, *Quart*, *Pottle*, &c., do not so much as occur in the ancient languages of either of the said countries. The *Meadar*, a vessel so called in Irish, and *Medr* in British, was of no certain capacity, but larger or smaller according to the artificer's fancy, or the materials he had ready at hand for working upon. It was a can, or pitcher, four cornered, and made of one piece of timber, hollowed into angles with a chisel. The *British*, and the *Scottish-Irish*, made them round, and hooped them for strength. The meadar of the county of Donegall is mentioned in the grand Inquisition of the six escheated counties, taken in the year 1609, to contain two gallons, *English* measure, and in the county of Fermanagh, six quarts." To this I have nothing to add.

The "bracken cloth," that constituted part of the rent,

shews that the people not only grew barley, but had a manufacture in ancient days. The term is not now used; but a metaphor, employed by Sir Kenelm Digby, serves to explain it: "Let them compare my work with what

is taught in the schools, and if they find in theirs many bracks and short ends, which cannot be spun into even piece, and in mine, a fair coherence throughout, I shall promise myself an acquiescence."

## D.

## RATH FINAIN.

It has been mentioned that this seems rather an enclosure than the remains of a building, and that within are traces of foundations, probably of a church. The reader is referred for many interesting facts, illustrative of the enclosure of religious edifices by the early Christians, to the 2d part of Dr. Petrie's *Ecclesiastical Architecture*

of Ireland, sub-sections, 4 and 7. Rath Finain however, differs from those described by Dr. Petrie, in form, being rectangular, not circular; the name however seems to bring it within his meaning, and it has always been considered as connected with religion.

## E.

## IRRUPTIONS OF THE SEA.

These have been comparatively frequent within a late period, and the inhabitants attribute to them the injury of many of the most ancient monuments. Sir Charles Giesecke in his notice of Tory, which he visited in 1826, says: "I beheld an unparalleled scene of misery and wretchedness amongst the inhabitants, which was increased by an unexampled gale in July last, when the sea broke over the island, destroyed all their crops, and rendered their fresh water undrinkable." The number of inhabitants he reckoned at 400. The Rev. Cæsar Otway, at a subsequent period says, "There are about 500

inhabitants on the island, and these poor creatures have been, in the course of the present summer, visited by a great calamity. In the month of August last, a strange and unforeseen storm set in from the north-west, which drove the sea in immense waves over the whole flat part of the island. The waves even beat over the highest cliffs: all their corn was destroyed, their potatoes washed out of the ground, and all their springs of fresh water filled up." Nothing can be imagined more deplorable than this. (1826.)

## F.

## POPULATION.

The census of 1841, was  
80 inhabited houses, 3 uninhabited,  
85 families, 191 males, 200 females.

The present proprietor, in 1849, made arrangements by which the population was reduced by the amount of 100 persons.